

THE HISTORY OF  
MARY'S EPISCOPAL CHURCH  
IN  
STON, NORTH CAROLINA  
1832 - 1982



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THE HISTORY OF  
ST. MARY'S EPISCOPAL CHURCH  
IN  
KINSTON, NORTH CAROLINA  
1832 - 1982



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ST. MARY'S EPISCOPAL CHURCH  
ON ITS  
SESQUICENTENNIAL  
ANNIVERSARY  
1832 - 1982



*November 27 and 28, 1982*





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Compiled by Members of  
St. Mary's Episcopal Church  
and Authorized by the Vestry, 1982.

# RECTORS AND MINISTERS AT ST. MARY'S

The Rev. Thomas S.W. Mott .....	1832-1833
The Rev. William F. Hawks .....	1833-1844
The Rev. Nicholas C. Hughes .....	1844-1848
The Rev. Arthur F.N. Rolfe .....	1852-1854
The Rev. Frederick Fitzgerald .....	1855-1856
The Rev. S.S. Barbour .....	1856-1857
The Rev. C.W. Hunter .....	1860-1867
The Rev. E.M. Forbes .....	1868
The Rev. H.A. Skinner .....	1869
The Rev. William B. Gordon .....	1870-1872
The Rev. A.M. Flythe .....	1873-1875
The Rev. R.A. Simpson .....	1875-1876
The Rev. E.M. Forbes .....	1877
The Rev. J.C. Atkinson .....	1878-1879
The Rev. Israel Harding .....	1880-1890
The Rev. Alban Greaves .....	1892-1898
The Rev. John F. Griffith .....	1898-1919
The Rev. Francis J.H. Coffin .....	1919-1923
The Rev. John Hartley .....	1923-1927
The Rev. Harrell J. Lewis .....	1927-1929
The Rev. B.F. Huske .....	1929-1938
The Rev. Edwin F. Moseley .....	1938-1957
The Rev. Manny C. Reid .....	1957-1964
(The Rev. K. Weldon Porcher, Asst.)	
The Rev. Arthur H. Light .....	1964-1967
(The Rev. John A. Winslow, Assoc.)	
The Rev. John A. Winslow .....	1967-1971
(The Rev. John F. Scoggin, Asst.)	
The Rev. W.I. Woverton .....	1971-1975
(The Rev. Clifton Daniels, Asst.)	
The Rev. Carl Jones .....	1975-1980
(The Rev. Leland F. Smith, Asst.)	
The Rev. John T. Russell .....	1981
(The Rev. Stephen A. Miller, Asst.)	



## PREFACE

This booklet is intended to coincide with the 150th anniversary of St. Mary's Episcopal Church and the celebration of this event on November 27 and 28, 1982. The information was compiled and written by members of the congregation during the sesquicentennial birthday of the parish. The purpose of the booklet is to document the history of St. Mary's parish so that present and future generations will share in and continue to be a part of its rich heritage.

The booklet was written basically for the congregation of St. Mary's. It is not a definitive nor academic text. Much of the recorded history of the parish is contained in the church minutes which, unfortunately, are not continuous. The quotations in the text usually derive from these minutes. Photographs within the text were selected on their availability.

It is hoped that this booklet will accurately reflect the proud legacy of the parish and, in turn, pay homage to a church that has honored its members with its generous blessings.

# Diocese of East Carolina

P O BOX 2178

Wilmington, North Carolina  
28402

September 23, 1982

THE RT. REV. HUNLEY AGEE ELEBASH  
BISHOP

THE DIOCESAN HOUSE  
305 S THIRD STREET

The Rector, Vestry and Congregation  
St. Mary's Episcopal Church  
Kinston, North Carolina

Gentlemen and Ladies:

Bishop Sanders joins with me in our congratulations to St. Mary's on your 150th Anniversary. St. Mary's has a long and distinguished history and has added significantly to our Church's life in the Diocese as well as to the very strong fellowship which exists in Kinston.


We are indeed proud of your vitality and strength, remembering always that it is God who gives us that strength and wisdom.

While St. Mary's may be 150 years in age, we are pleased to note you continue to look forward in expectation and hope and service. God invites us into the future and His Spirit is ever with us.

Bishop Sanders and I send our blessings and love to all of you on this occasion.

With all good wishes,

Sincerely,

  
Hunley Agee Elebash  
Bishop

  
B. Sidney Sanders  
Bishop Coadjutor

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# HISTORICAL BACKGROUND

St. Mary's Episcopal Church in Kinston, North Carolina, predicates its beginnings before the creation of the town itself. Indeed, because of its Anglican Church heritage, St. Mary's is linked indirectly to the earliest history of the state, and subsequently, the nation. These threads of church tradition are woven into the establishment of colonies in America and the religious faith that the colonists brought with them.

It is not known precisely when the first permanent settlement was made in North Carolina. By the 1650's, colonists in Virginia had trickled down around the Albemarle Sound region. Approximately 10 years later, in 1663 and 1665, King Charles II granted the Lords Proprietors land that stretched from what is today the Virginia-North Carolina border south to St. Augustine, Florida.

The latter charter touched upon a unique provision lacking from earlier colonial charters, namely that churches in North Carolina were to be "dedicated and consecrated according to the ecclesiastical" laws of England. The Proprietors, however, could grant "indulgences and dispensations" to those who could not conform to the beliefs of the Established Church of England.

One authority has suggested that this religious freedom granted to people of other faiths, and the subsequent failure of the Church to provide Bishops in the new land, contributed to weakening the ties between the colonists and the mother country.

The latter years of the seventeenth century witnessed a distinct growth in North Carolina's populations. During the 1660's, land grants that led to the creation of the first counties were issued. These counties included Clarendon, Craven, and Albemarle.

In 1669, the Lords Proprietors published the Fundamental Constitutions of North Carolina, the first official act establishing the Church of England within the colony. In effect, if only partly in theory, the Anglican faith was the recognized, and government supported, faith of the colony.

During the early eighteenth century, the Proprietary Governors attempted to improve conditions in the colony by actively promoting the Anglican Church. They believed the colonists needed some form of order in their lives, an order the Established Church could provide. They also believed the Church could reproduce English civilization in the colony, hence strengthening ties with England.

In 1701, two sweeping events that increased the overall vitality of the Established Church in the colony took place. During that year, the Assembly Act levied a poll tax to pay ministers for the Church. The Act passed in the Colonial Assembly but was struck down by the Lords Proprietors, partly because they felt that the sum of \$150 yearly was an inadequate salary for ministers.



Another important event that year was the formation of the "Society for the Propagation of the Gospels in Foreign Parts," commonly referred to as the SPG. The Society was formed by the Rev. Thomas Bray for the purpose of supplying Anglican clergy to the colonies. One source has stated that this organization did more than any one thing "in Christianing East Carolina."

Although the poll tax to support the Church failed and the SPG was handicapped by lack of funds, settlers in the Carolina colony became increasingly aware of the Established Church's influence on their frontier lives. By the close of 1701, the Assembly has appointed five precincts in eastern North Carolina, each precinct containing parishes and selected vestry. By 1706, Bath was incorporated as the colony's first town. Four years later, New Bern was established.

## THE ANGLICAN CHURCH IN KINSTON

To state definitively the exact year when the Established Church began in Kinston is to commit historical improprieties on a grand scale. To set a specific date for the establishment of a chapel in the Kinston vicinity one can only conjecture from available data.

The area that later became known as Kinston was first visited by white settlers on an exploratory party led by Baron Von Graffenried and John Lawson. In 1710, the former had founded New Bern, the colony's second town.

What exactly the Von Graffenried party was seeking is not known. Their mission up the Neuse River was a failure and was partly responsible for the Tuscarora War. Around the Snow Hill area, the expedition was confronted by Indians; Lawson was killed and Von Graffenried narrowly escaped, returning to New Bern on foot. The ensuing clashes with the Tuscarora Indians in that region lasted for the next two years.

In December, 1729, Robert Atkins received original grants for tracts of land on the Neuse River around what is present-day Kinston. These grants included about 640 acres of land. Other land grants soon followed. In 1738, Lazarus Turner claimed almost 300 acres of property on the north side of the river, adjoining Atkins' land. John Gatlin soon joined them with property on the south side of the river.

Less than 30 years after Atkins acquired his property, it came into the possession of William Herritage, although it is unclear how the latter obtained it. Herritage was a prominent lawyer in New Bern and continued to live there after his acquisition of the land. When he died in 1769, his will specified that the property ownership pass to his son, John.

## THE CHAPEL

Most church records set the date of 1748 as the beginning of the first Anglican chapel in Kinston. This date seems likely because in 1746 the General Assembly created Johnston County, in honor of the Provincial Governor Gabriel Johnston, and Kinston fell within its boundaries. The law also made provisions for the establishment of St. Patrick's Parish within the county.

It will have to be assumed that during the late 1740's there were enough people of Anglican faith to support a chapel in the Kinston area. One source has suggested that prior to 1748 the residents along the Neuse River may have been served out of Christ Church Parish in New Bern. Another authority states that the Kinston vicinity was served out of the Edenton parish. Early church history in Kinston has always considered its parish an "off-shoot" of Christ Church Parish. This deduction seems reasonable, mainly because of the geographical proximity of Kinston and New Bern.

It is known that as early as 1737 there was a ferry operation on the Neuse River, about two miles east of modern Kinston. The ferry, begun by Robert Stringer, attracted many settlers. It became a focal point of business and social interactions in the area. This fact is attested to when high-ranking men of the county met at the ferry to decide where the new county seat of Johnston County should be. The territory around Stringer's Ferry, apparently, continued to attract settlers in subsequent years.

## ESTABLISHMENT OF KINGSTON

In December, 1762, the General Assembly established the town of Kingston on the property of William Herritage. The town was named in honor of George III, who had ascended the English throne two years earlier. The act creating the town set specific instructions to reserve land where the chapel and warehouses were, at this date, already in existence in the community. Although Kingston was by this date in Dobbs County, it continued under the jurisdiction of St. Patrick's Parish.

Town commissioners, appointed by the Governor, quickly laid out the town plans. The primary streets were named Queen and King, named for the ruling family. The streets bordering the town were named, simply, North, East, and South. The Neuse River conveniently formed the western boundary for the town. Other streets were later named in honor of the original town commissioners, as for example McLewean Street, named for Francis McIlwlean, the town's first treasurer.

The town grew somewhat slowly. A few prominent men, among them Richard Caswell who was an Episcopalian by birth and first Governor of the state, urged that Kingston be made the county seat of Dobbs County. It is recorded that from 1767 to 1770, the Rev. William Miller served St.

Patrick's Parish in Dobbs County. Undoubtly, he also served the small congregation in Kingston, since the community fell within the parish's jurisdiction.

A number of obvious questions arise regarding the early Anglican chapel in Kingston, but records have yet to be found that would shed light concerning the size of this congregation or the location of the chapel. Records do exist, however, about the creation of an Anglican chapel, in the spring of 1770, that was located between Hookerton and Snow Hill. These records may bring a clearer understanding of similar chapels in eastern North Carolina and possibly the chapel in Kingston.

This particular chapel was first constructed on the southwest bank of Contentnea Creek, where a ferry was located. The parishioners felt, as documents state, "that the Chapels in the parish (St. Patrick's) are at present too distant and inconvenient to the Churchmen of this neighborhood." These churchmen agreed to pay the vestry of St. Patrick's a certain amount of money "for the purpose of building and constructing a good clapbord (sic) chapel in a neat and complete manner..."

The Anglican chapel that was subsequently built was modest in construction. It measured 60 by 30 feet, with brick foundations. The construction costs amounted to "200 pounds." It is not precisely known how long the chapel was used for services. Apparently, it later fell into disuse and was used as a warehouse until it was burned during the Civil War by Federal troops.

One source has stated that around the year 1773, the Rev. Nathaniel Blount made regular visits to the Kingston vicinity and served "St. Matthew's Church" while there. Mr. Blount was often referred to as one of the last colonial ministers. If he did indeed make regular rounds to Kingston, he would have traveled from Chocowinity where his church, known as Blount's Chapel, was located.

The 1770's were explosive years in the colonies, and the decade proved to be disruptive to the Anglican sector of North Carolina. The state constitution, adopted at Halifax in 1776, permanently disestablished the Anglican Church as the "official" church. Before the war there were approximately 50 Anglican clergymen in the North Carolina colony. After the war this number was less than half.

Following the war, the historical records of the "Chapel" in Kinston are non-existent. By 1784, the "g" in the town's name had been dropped, the citizens no longer desiring to show allegiance toward a King. In 1791, Lenoir County was created from Dobbs County, and Kinston was chosen as the county seat.

The county experienced slow growth after its formation. By the turn of the century, there were approximately 4,000 people living in the county, with slightly over 100 residing in Kinston. In 1810, John Washington, a respected citizen of the town wrote a description of the Kinston-Lenoir County area. He touched upon the area's commerce, environment, and

general living conditions. Regarding the religious climate of the area he wrote:

*Religion, though by no means as flourishing in this area as in some other Counties ... yet it has certainly experienced a considerable growth for the last few years ...*

Although Washington does not comment on the Episcopal church in Kinston, he remarks briefly on the Baptist and Methodist denominations. His son, John Cobb Washington, was later to become an active vestrymen in St. Mary's Church.

## 1832, ST. MARY'S

The year 1832 marks the beginning of the first recorded history of the Episcopal mission in Kinston. It was during this year that church records of baptisms, confirmations, and funerals were first documented. This date also first documents the name established for the church -St. Mary's.

The first rector during the parish's recorded history was the Rev. T.S. Mott, who served only for one year. He also conducted services in Pitt County during this period. The church register notes that Mr. Mott in May, 1832, performed the marriage ceremony between William Holland and Susan Kilpatrick. During that month he also conducted the burial service for Walter Davenport, and in June for Mary Bright.

In 1833, Fredrick F. Westbrook sold to the vestry of St. Mary's property in what is now the heart of Kinston. These lots, numbered 51 and 52, sold for \$150 and were located on the corner of Queen and Caswell Streets. The deed to the land stated that the vestry "have purchased the lots for parcels of land in the town of Kinston ... and are now erecting a house for said worship..."

The vestry in 1833 was composed of some of the most influential men in the surrounding area. These men included William Lovick, John Cobb Washington, Edward Bellamy, Rueben Knox, George Whitfield, and Lewis C. Desmond. Many of these vestrymen continued to serve the parish for the remainder of their lives.

After the lots from Westbrook were purchased, pledges were drawn to construct a church building. These pledges ranged from 50¢ to \$25.



Frederick F Westbrook  
To the Vestry of St. Mary's Church Winston

This indenture made this day of July in the year of our Lord one thousand Eight Hundred and Thirty Three, between Frederick F. Westbrook of the County of Lenoir and State of North Carolina of the one part and the Protestant Episcopal Church of the Diocese of North Carolina of the other part, Whereas sundry Citizens of the County of Lenoir have associated together, as a congregation, for the purpose of worshipping almighty God according to the faith and ritual of the Protestant Episcopal Church of the United States of America, and have been duly constituted and admitted as a parish of said Church, by the name and title of St. Mary's Church, Winston, and Whereas, Wm Lovick, John C. Washington, Edward C. Bellamy, Menbin Voss, George Whitfield, Spina Hill, and Lemm C. Desmond have been duly appointed the vestry of said Church, and by the aid of sundry more desirous of promoting the faith and doctrine of said Church, have purchased the lots or parcels of Land in the Town of Winston, hereinafter described and are now erecting a House for said worship thereon to the end afore-said, Agreeably to the true intent and meaning of the original S. Description paper a copy of which is herewith annexed,

Now this Indenture witnesseth that for the purpose of effectuating the premises and securing the said parcel of Land and House of worship to the said Church for the said purposes aforesaid forever, and for and consideration of the sum of One Hundred Dollars to the said Frederick F. F. Westbrook in hand paid by said Vestry, for and behoof of said Church, He the said Frederick F. Westbrook hath given, granted, bargained, sold and conveyed and by these presents doth give, grant, bargain, sell and convey, unto



It is apparent that the parish was active during this period; in February, 1833, nine people were confirmed into the church.

Work on the new church progressed slowly. A building committee was formed in the early 1840's to oversee completion of the church. Although the building was not complete, services were being held by the Rev. William N. Hawks of New Bern. He conducted services once a month for the parish.

In 1844, the vestry approved the use of the church for Baptist and Methodist services, provided these services did not conflict with regular Episcopal services. In March of that year the vestry met to determine the balance of money in the treasury that could be used toward the completion of the church. The church leaders also directed Thomas Woodley, the treasurer, to "obtain as much money as he may" for the annual salary of Mr. Hawks.

Mr. Hawks was succeeded in the fall of 1844 by the Rev. Nicholas Hughes, who served the church for almost four years. In 1846, during his rectorship, St. Mary's was admitted into union with the Diocesan Convention of the Protestant Episcopal Church that was held that year in Washington, N.C. For the next few years the parish seemingly struggled along, trying its best to raise the necessary funds to complete the church.

The first adequate church records were begun by the Rev. Fredrick Fitzgerald, who stated that when he took charge of the parish in 1855, he found "the church edifice greatly out of order from the effects of time, neglect, and hard usage from meetings...apart from religious."

During his rectorship, Mr. Fitzgerald made incisive comments regarding the overall activities of the parish. He noted, among other things, that the church was open to all orthodox ministers for their use. He stated:

*This custom of allowing other than Episcopal ministers to officiate in the church was the reason why the building was not consecrated by Bishop (Benjamin) Ives....*

He cites this custom originating with the first church subscribers who allowed other ministers use of the church when there were no Episcopal clergy present to conduct parish services.

Mr. Fitzgerald noted that after the first subscription was drawn for the new church the money collected was "insufficient" to complete the building, and the church remained unfinished "for some considerable time." He stated that during the early 1840's, not only was the church not completed, but that the parish itself was marked by hard times and "struggled on with much difficulty."

When Mr. Fitzgerald met initially with the vestry, they resolved that a portion of the church property be sold to establish a "permanent church fund." This church fund was later invested in stocks "for the purpose of keeping the church in perfect repair and other purposes deemed best for the welfare of the Parish."

The astute leadership of Mr. Fitzgerald solidified parish activities during his term. The church property that was sold added \$800 to the parish treasury, a substantial and much needed sum during that time. A majority of this money went toward the construction of a vestry room and a fence enclosure for the church yard. It was during this period that one of the parish's original vestryman, William Lovick, died at the age of 79. He was buried in the church cemetery, located on the 100-block section of East Caswell Street.

By September, 1858, the church treasury had \$1,500 "cash in hand." Much of the parish revenues were a result of the church "Ladies" who were unceasing in their efforts to raise money for the church and contribute their time for the overall improvement of the parish. One such woman was Harriett Peeples who was active in the parish for over 40 years. She taught Sunday School for many of those years in her home, Harmony Hall. She died in 1898.

In the latter 1850's, the parish concentrated on repairing and remodeling the church building. The vestry signed a written contract with William Bogart for \$2,235 toward this work. However, the vestry did not approve of the contractor's work and "determined not to pay him the full amount." The vestry later "compromised" the disputed work with the contractor and paid him \$2,000, "thus saving two hundred and thirty five dollars to the church fund."

The church repairs and remodeling drained most of the funds in the church treasury and the parish found itself, again, in need of revenues. To secure money, the vestry agreed to sell church lots "adjacent the courthouse square." The church ladies also did their part to raise money; some of this money went to purchase a silver communion service, a Bible, a Prayer Book, and "furniture and ornaments" for the church.

The vestry minutes in 1858 noted that John Washington promised "a neat and substantial fence enclosure for the church building and lot," as well as a donation by George Washington for two "arm-cushioned chairs for the chancel" and shade trees for the church grounds.

In the fall of 1858, the vestry appointed the Rev. W.C. Hunter of New Bern to conduct services for St. Mary's, "feeling the want of regular church services." Mr. Hunter's annual salary was set at \$250, and he held services twice a month during the following year. As was the common practice of the vestry during this period, a rector was usually called to the parish before funds were actually apportioned to meet his salary. If a rector accepted the call to St. Mary's, a committee was quickly formed to obtain his expenses. As always, the church ladies did much of this work.

On March 1, 1860, St. Mary's was consecrated by the Rt. Rev. Thomas Atkinson, Bishop of Eastern North Carolina. At his annual visit to the parish the bishop noted the "large and attentive" congregation that was present for the consecration service.

Except for brief notations of a few births, confirmations, and burials, church records, because of the Civil War, cease after 1861. On May 20 of that year, North Carolina succeeded from the Union. John Washington, a parish vestryman and a member of many state committees, served as a representative from Lenoir County at this "Secession Convention."

## AFTER THE CIVIL WAR

The parish resumed its vitality after the war under the leadership of the Rev. E.M. Forbes, who came to St. Mary's in 1868. By this date Kinston was one of the fastest growing towns in the state and was one of 11 towns state-wide that had a population of over 1,000 residents.

Little is recorded about St. Mary's during the closing years of the war decade. Lewis C. Desmond, a long-term vestryman and one of the town's leading citizens, died in the fall of 1868. In March, 1873, the Rev. A.M. Flythe became St. Mary's 11th rector at an annual salary of \$150. On assuming his duties he stated:

*I found the church still retaining considerable vitality and a satisfactory amount of interest displayed on the part of the Communicants for the Church work to go forward, notwithstanding they had been without services for more than a year...*

St. Mary's survived the Civil War and Reconstruction; but on October 15, 1873, a fire erupted in the church and destroyed much of the building. **The New Berne Times**, two days following the fire, gave a report about the tragedy.

*.... The fire was first discovered in the store of Mr. Clay Parrott.... The fire spread so rapidly that it was not long before the Episcopal Church caught (fire) and was entirely destroyed. The flames were communicated to the court house... The fire is thought to be the work of burglars, having originated in the store of Mr. Clay Parrott, which is supposed to have been robbed....*

The church was devastated; only the organ, part of the chapel, a chandelier with five lamps, and portions of the Sunday School library were spared. Following the fire, the vestry agreed to sell the salvageable bricks, posts, and pickets from the remains of the church. They quickly arranged for services to be held in the Court House.

The parish also suffered other complications during the early 1870's. Mr. Flythe suspended his duties "for a season" because of ill health. The financial report of the church at the close of 1873 stated that church debts contracted that year were paid, but the report also added that about \$300 was owed to a contractor for Rectory renovations. The vestry found it necessary to rent the Rectory at \$100 per year.

By the first months of 1874, the parish felt the impact of the church fire. In February the vestry met to discuss church debts and stated that due to the "present destitute condition of the church, that sum of money could not be well paid..." In April, Bishop Atkinson gave the parish consent to sell church property "at a time and place most advantageous to the church." The vestry, in a compelling decision, agreed that it was in St. Mary's best interests to sell the entire church property, buy new land, and build a new church.

The sale of the church property took place in May of that year. Mr. T.A. Harvey bought 60 feet of front on Caswell Street for \$1,400; Mr. S.A. West bought 6 and a half front feet on Queen Street for \$130; and Dr.V.E. Weyher bought 20 front feet on Caswell Street for \$300. This arrangement left one church lot of 59 feet unsold.

During the fall and winter of 1874-75, the vestry laid plans for the new church, debating whether it was to be built of stone or wood. They calculated the cost differences between the two materials would be about \$800, with wood being the less expensive. By the spring of 1875, lumber had been ordered, paid for, and delivered for the new church edifice.

In May of that year, a sudden turn of events prompted the vestry to abandon building a new church. They agreed, instead, to purchase the Southern Presbyterian Church located on the corner of King and Independent Streets. This church had recently been dedicated, but church members were unable to meet its expenses. St. Mary's purchased the church and property for \$2,000.

The building material that had been acquired by the parish went toward the addition of a sanctuary, vestry room and organ room. The congregation wasted little time in seeing that their new church was finished for services. By June, 1875, \$400 had been paid in cash toward the new building. John Washington requested that several members borrow \$300 to be used for the new structure "so as to have the work done by summer and fall seasons." During the summer of that year St.Mary's acquired another rector, the Rev. R.A. Simpson, who was called to the parish to preach two Sundays monthly at an annual salary of \$300.



By late fall of 1875, the parish purchased the "old academy lot" that joined the church property. A majority of the work on the church additions had been completed and it seemed that St. Mary's was back on its feet again, enjoying its new church building and under the leadership of a new rector.

The parish, however, was still burdened by financial problems. Additions to the church and high inflation rates that were common throughout the country, put a strain on the church treasury. Reporting in the spring of 1876, the building committee stated that "the cash in the treasury (is) nearly exhausted and the sale of lumber ... difficult." Even though additions to the church were made with the lumber purchased a year earlier, St. Mary's apparently had lumber remaining that it was trying to sell. About \$250 had been collected at this time from the lumber sales.

Another resolution of thanks went out to the "Ladies of St. Mary's" for their contributions and efforts in raising money for the parish. The "Ladies" held a spring festival and collected about \$75. Letters from church members and the vestry thanking the ladies were forwarded to Bishop Atkinson.

Mr. Simpson was at St. Mary's only one year. His resignation left the parish without a minister during the fall and most of the winter of 1876. Because of its financial condition, the parish offered to join with Holy Innocents parish to obtain a new rector. The latter parish could not get the necessary funds for this joint arrangement.

By the beginning of 1877, St. Mary's called the Rev. E.M. Forbes to the parish to preach once a month for an annual salary of \$175. This amount, the vestry noted, was "all that could be raised for the minister's salary." Mr. Forbes accepted the call to the parish in May on a twice-monthly visiting arrangement.

In the spring of 1877, the parish reported a balance of \$60 in the treasury. This was a marginally comfortable amount during the tight economic times of the period, but the parish had been assessed \$50 from the Diocese during its last convention and the vestry did not think it could make this payment. The church leaders adopted a resolution calling for the Diocese to make a new assessment based on the ability of the parish to make its payments. The vestry stated that this measure was necessary because "there are very few of the congregation able to pay."

Improvements to the church continued. In November, 1877, two coal stoves were installed to heat the church. Also, two chimneys were built on each side of the church. In the summer of 1878, Mr. Forbes "unofficially" submitted his resignation to the parish because of failing health. Mr. Forbes said he would visit the parish "occasionally" and administer the Holy Communion, and he continued in this capacity with the parish for almost a year.





St. Mary's Episcopal Church, c. 1883



The Rev. Israel Harding, 1880 - 1890



The Rt. Rev. Alfred A. Watson, 1884 - 1905



Interior of St. Mary's, c. 1896

During the fall of 1879, the vestry was again in the process of securing a new rector, but it was a year before a replacement was found. E.S. Laughinghouse, a vestryman, conducted many of the lay readings during this period. In September, the Rev. Israel Harding was called to the parish at an annual salary of \$245; he accepted.

The next few years, the early 1880's, were productive for the parish. During this period the congregation reduced the church debts while they continued to make improvements on the physical structure of the church. In April, 1881, the treasurer's report stated that the debt on the Rectory and "other expenses" amounted to \$230. To help meet these expenses, the vestry decided to dispose of its stock worth \$50 held in the Kinston Collegiate Institute.

Since its "official" beginning in 1832, church leaders always exhibited prudent actions regarding their financial management for the parish. The vestry was careful to see that the church treasury maintained an accommodating amount of money on hand, while at the same time, laying groundwork for the future financial security of the parish. During the mid-1880's, the church debt fluctuated between \$150 to \$300. The parish, however, always secured the necessary funds to pay for contracted services toward the church and always obtained the money for Mr. Harding's salary.

## GROWTH IN THE CHURCH

In July, 1884, the vestry approved a three-month vacation for Mr. Harding because of "condition of health." This policy was not unusual. Episcopal ministers during this time often kept long hours and were, for the most part, responsible to more than one parish. Many rectors at St. Mary's also conducted services at Holy Innocents Church in the Moss Hill vicinity. The vestry in approving the vacation, noted that Mr. Harding could take a longer period of rest if it was needed.

In the summer of that year, Grace Church in Trenton requested the services of Mr. Harding, but the request was denied by St. Mary's vestry. The vestry maintained that this action would keep Mr. Harding away from the parish too long and that he would only be able to conduct one monthly service for the church. In August, 1884, the vestry reversed their original decision concerning the Trenton request, probably because the parish owed Mr. Harding \$100 toward his salary for the previous year. This amount they later borrowed.

St. Mary's parish continued to prosper during the 1880's, but was shaken at news of the death of John Cobb Washington on June 12, 1887, in Black Mountain, N.C. Washington served on the vestry of St. Mary's from 1832 until the time of his death. His contributions to the church were immense. In December, his remains were brought to Kinston and buried in the family plot at Vernon Hall.



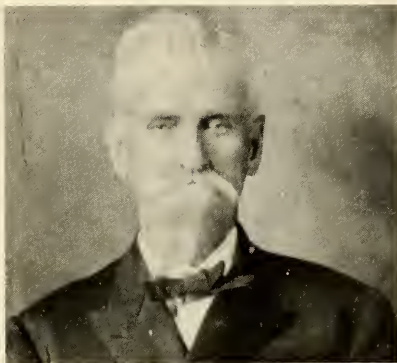
Prior to the arrival of Mr. Harding as Rector at St. Mary's, no other minister had served the parish as long in that position. He was very much respected and loved by the congregation and community. In March, 1890, he announced his resignation from the parish, no doubt because of declining health. He died the following year, at the age of 62, and was buried in Chocowinity, N.C.

The vestry began its search for a new rector in the spring of 1890. The Rev. C.L. Arnold, a native of Goldsboro and a member of the Board of the Diocese, offered the parish \$250 from the Board as payment toward the new rector's salary, providing the parish could match that amount. The parish was unable to do so. While seeking a new rector, the parish again suffered the loss of an elder vestryman when George Edgar Miller died on December 15 of that year. Miller, age 41, served as a Junior Warden in the church for 16 years, during which time he was also superintendent of the Sunday School.

In June, 1891, the vestry requested the presence of Bishop A.A. Watson at their meeting to discuss obtaining a rector for the parish. They agreed to write the two parishes in Greenville - St. Paul's and St. John's - and requested that the two churches, along with St. Mary's, use the services of one rector. The stipulations were that St. Mary's would secure at least one service monthly and the rector would serve the Kinston parish during the week when "not engaged" with the other churches. St. Mary's offered a salary of \$200 and use of the rectory. The Greenville parishes agreed to the terms. While the parish sought a rector, J.D. Miller served as lay reader for the church; his duties began in July, 1891.

It was not, however, until the summer of 1892 that St. Mary's obtained a rector. The Rev. Alban Greaves accepted the call to the parish, beginning in November of that year. Apparently, the agreement with the two parishes in Greenville was no longer in force, and Mr. Greaves devoted his next six years solely to St. Mary's.

The years from 1895 to 1900 were relatively routine for the parish. While St. Mary's never had an exorbitant amount of "cash on hand" in the treasury, it nevertheless was able to meet its financial responsibilities. The debts the church had carried over after the Civil War and Reconstruction were erased and improvements on the church were made.



S. H. Abbott

One church improvement was electrical lighting. In April, 1897, vestryman S.H. Abbott met with the mayor of Kinston and discussed the

costs of having the church lighted with electricity. Two months prior to this time, the city's Board of Aldermen had created the Utility Department, and apparently the parish was progressive enough to explore the benefits this new power source could bring to the church.

Mr. Greaves submitted his resignation to the vestry in early 1898, and it was accepted by the spring of that year. On December 1, St. Mary's called the Rev. John Hammond Griffith to be its rector. Mr. Griffith also served St. John's parish in Greenville.

The arrival of Mr. Griffith marks the beginning of the greatest growth within the parish. He served St. Mary's for 20 years, during a period that saw the number of communicants triple in number within the parish and during a time that witnessed St. Mary's influence expanding into the community and eastern North Carolina.

## INTO THE 20TH CENTURY

The rich promises of the new century for St. Mary's parish literally went up in smoke during the first days of 1900. On February 18, the church was once again destroyed by fire. The local newspaper described some of the events of the tragedy:

*The fire alarm sounded yesterday morning at 11:20 o'clock...A crowd quickly gathered, and the benches, windows, doors, organ, and all things that could be saved, were quickly torn from the burning building. The fire was discovered about 16 or 20 minutes after services in the church had begun. It was caused by a defective flue in the southeast corner of the building....*

The article noted that the fire engine "was unduly slow in steaming" and took 15 minutes before enough pressure was built to throw water from the hoses. The correspondent further observed that had this time not elapsed in waiting for the pressure to build "the fire would have probably been extinguished before much damage had been done." The account of the fire continued:

*It seemed at first as if the fire would be quickly extinguished, but on account of the construction of the roof, it was impossible to get water between the shingles and the ceiling, and for three hours and a half, two streams of water were kept constantly pouring upon the building...*





The Rev. Alban K. Greaves, 1892 - 1898



The Rev. John H. Griffith, 1898 - 1919

Abe Oettinger kept a diary during this period and recorded some of the events about the Sunday morning fire:

*Weather clear and very cold...At 11:30 this a.m. the fire was sounded. The fire was in the Episcopal Church, right across the street from us. The entire roof and part of the body of the church was demolished. Wife packed her linens and silver ware. I also had some men on top of our house in case of necessity...*

The firemen turned off their hoses shortly after 3:00 p.m. The church roof and walls were completely destroyed. According to the newspaper account, the firemen at the scene "did fine work in saving the steeple." The carpet was ruined, but the rectory was not damaged.

The newspaper noted that there was \$2,000 insurance on the church structure and \$300 insurance on the furniture. The value of the church was set at approximately \$4,000; the newspaper stated that the church was damaged to such an extent "that it will take the whole amount of the policy."

Following the fire, the vestry met at the home of Mr. Griffith and appointed a committee to solicit subscriptions toward building a new church. Mr. Oettinger contributed the first money in this direction. Two days after the committee meeting, the vestry announced that church services would be held in the Grand Jury Room of the court house.

The ladies of St. Mary's held a "silver tea" at the Rectory the Friday following the Sunday morning fire. The purpose of the event was to raise money for the new church; they collected silver donations during the function. A palmist visiting Kinston and staying at Hotel Baily, publicly announced that she would donate half of her collections toward the new church.

## THE CHURCH ON EAST KING STREET

On February 25, the first of many church services was held at the court house. Harmony Hall, the former home of Richard Caswell, served the congregation as facilities for Sunday School. It was not until August, 1901, that the first cornerstone, on the 200-block section of East King Street, was laid for the new church. Mr. Griffith stated that this was a trying time for parish members and called for "many sacrifices on the part of our little flock."

The last date services were held in the court house was on March 20, 1902. On Maundy Thursday, March 27, the first service was conducted in the new church. Three days later, on Easter Sunday, the services held in the church were described by local newspaper headlines as a "Golden Day" for the entire St. Mary's parish. The newspaper article, in part, stated:

*There were three services, all largely attended... the auditorium being filled to overflowing in the morning and afternoon. Rt. Rev. Bishop A.A. Watson, Bishop of eastern North Carolina, conducted the service...The rector felicitated the congregation upon the success which has attended the organization of the vested choir...The interior will be very attractive when finished...The floor is double, with heavy paper lining, which deadens the sound of walking. The lecture and altar furniture are of solid oak and the large cross is of solid old brass...*

The stained glass windows for the new church arrived during the second week of services. The parish, by all accounts, seemed to have weathered another tragedy and survived. The prosperous times for the 132 church communicants in the new century now seemed a reality.

Mrs. Maggie Dawson, a long-time member of the parish, described a few phases of the church during this period:

*The congregation was small. Sunday morning service was a little long... Social life was centered around the church...The biggest thing for the children (in the parish) was the Christmas tree. The women of the church saw that every child had a gift, and Bishop Watson was the first Bishop I remember. The one thing that I will never forget was how he said "God o'mighty." They (the church ladies) raised calla lilies for Easter, and I can remember Mrs. Miller phoning to mama, "Rachael, are you watering your calla lillies with warm water? Easter is soon this year." That was the decoration - Easter lillies that the ladies of the church raised...Kinston was a little town. We would walk all over town without any trouble...However, when I look back, they were good days...*

The rectorship of Mr. Griffith, which spanned 20 years, was a time of progressive growth for St. Mary's parish. With the beginning of St. Augustine Church and Christ Chapel (see appendix I and II), St. Mary's expanded in many directions under his leadership. The parish also reduced its burden of debts.

Mr. Griffith resigned in 1919 and was replaced by the Rev. Francis J.H. Coffin. In December of that year, members of the parish organized a Sunday School in what was then the western edge of the town. It was called Caswell Union Sunday School and was the first religious organization to be established in that part of the community. The impetus for the Sunday School came through the efforts of Mrs. L.N. Williams.

St. Mary's rode the prosperity wave of the 1920's and during this decade became one of the leading parishes of the Diocese. In 1923, the Rev. John Hartley became the rector, serving in this capacity until 1927 when he was replaced by the Rev. Harrell J. Lewis. By 1928, the parish listed 260 communicants, a significant increase from 1898 when the parish listed 50.

## DISTRESSING TIMES AND BETTER DAYS

St. Mary's in the 1930's was characterized by the poor economic conditions that afflicted the nation as a whole. The Rev. B.F. Huske was the rector of the church during most of this period. This decade saw the church struggle with financial problems, while at the same time St. Mary's influence in the diocese continued to grow. Church attendance increased during this decade, although church revenues declined.

In January, 1933, Bishop Thomas Cambell Darst urged parishes in the Diocese to pay their respective apportionments "as the diocese is facing the worst financial difficulty in many years." St. Mary's was no different from other parishes in eastern North Carolina in its failure to meet these payments. Although the crunch of depression years was yet to arrive in full force in the early 1930's, St. Mary's began to feel a very real financial squeeze.

During this period Dr. Huske volunteered to take a \$150 salary cut, hoping that in some small way this would benefit the parish. His offer, however, was unanimously rejected by the vestry. Mr. Huske then proposed a 10 percent salary cut, and the vestry, somewhat reluctantly, accepted with the stipulation that this measure would be only on a temporary basis.

By October of that year, the financial condition of the church was of such concern that a congregational meeting was called to discuss this matter. What grew out of this meeting was a "Loyalty Sunday" that took place on October 29. The "Loyalty Sunday" contributions were not as plentiful as some church leaders had hoped for, but these contributions gave an indication of "better days ahead."





The Rt. Rev. Thomas C. Darst, Bishop of the Diocese of East Carolina  
1915 - 1945



In December, Miss Katie Cobb had to resign as church treasurer, an office she held without recompense for 10 years, to become county auditor. Since her birth in 1895 in Harmony Hall, most of Miss Cobb's life had centered around the parish. She gave generously of her time and money to St. Mary's, and was instrumental in numerous fund raising activities for the church. She later served on the vestry of the parish.



Miss Katie Cobb

## THE REV. EDWIN MOSELEY

The year 1938 was very significant in the overall history of St. Mary's parish. This year marked the beginning rectorship of the Rev. Edwin Fountain Moseley and was the year that the church began to recover financially from the Depression of the 1930's.

As the decade of the 30's for the parish was, to a great degree, highlighted by the poor economic conditions of the period, the 1940's were punctuated by an expansion of church goals and accomplishments - much of this because of Mr. Moseley's leadership.

One of the many accomplishments Mr. Moseley brought to the parish was the keen sense of communications and involvement he shared with the church communicants and vestry. He urged church leaders to become actively involved with the activities of St. Augustine's and Christ Chapel; in the early 1940's Mr. Moseley conducted services at the chapel. The rector also stressed to vestry members their need to be informed of other parish activities within and outside of the Diocese. Mr. Moseley requested that vestry members subscribe to at least one church publication so that they could be better informed of the "work of the church."

The vestry responded to the rector's request for diocese and community involvement. Church leaders during this period were instrumental in organizing a city-wide "every member canvass" with other local churches. Church leaders also maintained a genuine interest in the activities of the chapel and St. Augustine's. Some church members attended the inter-racial meeting that was held in Kinston in April, 1941.

During the early 1940's, the parish borrowed money to settle the diocesan debts that had plagued the church throughout the preceding decade. St. Mary's was certainly not the wealthiest parish in the diocese during this period, usually maintaining a sensible treasury balance of between \$90 to \$140.

## THE WAR YEARS

The start of WW II affected the parish in numerous ways. Many young communicants joined the military service and were separated from the church until the conclusion of the war. Many of the church programs and special offerings were aimed at the war effort around the world. In spring, 1942, Mr. Moseley initiated a study class at the church with its topic being "The World After This War."

It was also during the war years that parish communicants first entertained thoughts about relocating the church. In April, 1944, an announcement went out to the congregation concerning adopting a resolution for a church trust that would relocate the parish. The congregation met on May 3, and although the meeting was sparsely attended, the resolution was unanimously adopted. There had been some discussion in the church prior to this date about a new parish location, but this meeting marked the first formal move in that direction. Billy Cobb, a private in the U.S. Army, made the first contribution toward the proposed goal of the church.

The main reasons for relocating the church were two-fold. One, many church members no longer resided in the parish vicinity and thought that the domestic growth of Kinston had shifted away from St. Mary's location on East King Street. Two, church facilities needed extensive repairs and renovations. The rectory was cramped, and because of expanded church programs, many members believed that a larger church would best serve the entire congregation.

## THE CHURCH AT ROUNTREE AND RHEM

For the next 12 years a great deal of parish energies were directed toward relocating the church. It was a monumental task that called for the teamwork of many committees and individual church members. By 1946, a committee has been appointed to investigate possible church sites. Over the next few years numerous sites were considered by the church leaders; most of these were in the northwest section of the city.

In June, 1948, the vestry announced that they had obtained options to purchase lots and paving assessments on Rountree Avenue and Rhem Street. On June 21, a congregational meeting was called to vote on the proposed purchase. It was overwhelmingly approved.

Historically, the vestry of St. Mary's has managed financial matters in a sensible, although conservative, manner. In March, 1949, the building committee proposed that no construction was to begin on the new church if 50 percent of the projected costs were not secured, either through pledges or cash in hand.

In late 1949, construction began on the rectory. The building committee, initially, set a seemingly unrealistic limit of \$16,000 in construction costs for the rectory; a sum that rapidly increased. By January, 1951, the rectory, a very handsome structure, was ready for occupancy.

St. Mary's parish entered the 1950's with extended church programs, visions of a new church, and 385 communicants. Most important, the parish still had the capable leadership of Mr. Moseley. In 1952, the church obtained its first Director of Christian Education, a position that focused on youth activities within the parish. In September of the following year, the bishop approved of an assistant minister whose main responsibilities included coordinating services at the missions.

A cohesiveness among parish communicants was evident during the years when plans for the new church were being formulated, and later, finalized. The parish, as a whole, became more organized and thematic in its efforts to strengthen its many programs and church activities. Mr. Moseley, in the summer of 1955, began a church newsletter that was sent to church members to keep them informed of these activities.

## THE MID-1950's

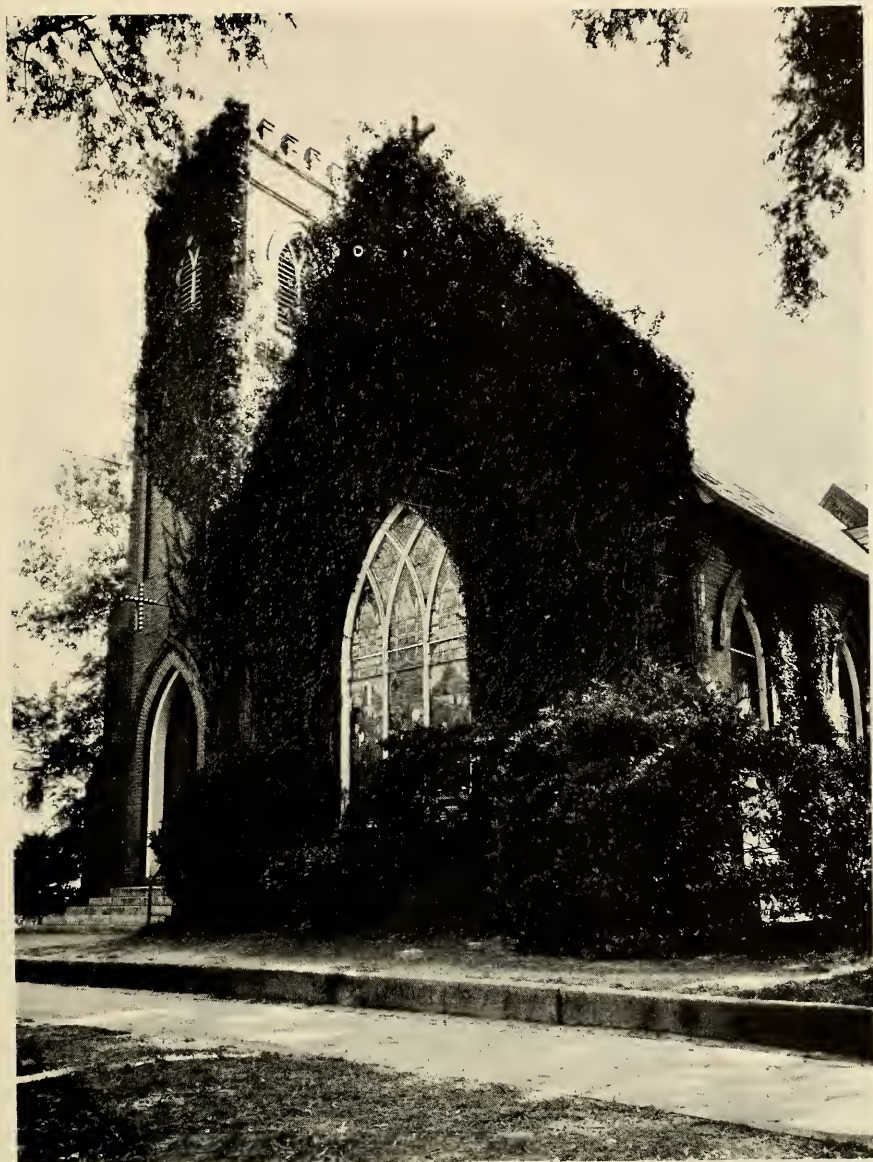
By September of 1955, \$80,000 was entrusted to the building fund, but it was not a sufficient amount to begin the actual construction of the church. During that same period, a hurricane skirted the shores of the east coast, dumping rain in the Kinston area. The excessive rainfall leaked into the church causing excessive damage to the church organ. Immediate funds had to be obtained to get a new organ. The vestry approved this purchase and contracted for an organ built in Michigan, with pipes imported from Holland. The organ was installed in the church in May, 1956.

In early 1956, bids went out to several state contractors regarding cost estimates for the new church. The building fund at this time stood at \$100,800, but many church members felt it was not increasing at the rate some had earlier predicted. Citing a need for "keeping within the money available," the vestry studied various church designs.

The building committee outlined four objectives they thought were necessary for the church's overall design. The first objective was an esthetically pleasing structure that, at the same time, would not result in exorbitant expenditures. The committee also believed that the new church should provide a seating capacity for intimate congregations but should not overlook the practical necessity for the parish's future growth.

The third consideration the building committee proposed was a style of architecture for the church. The committee, after reviewing numerous plans, decided on a traditional style, one that would be readily recognized as ecclesiastical. The committee further believed that the new church should have accommodating facilities that would be adequate for overall church operations and the enjoyment of the entire congregation.





St. Mary's Church, c. 1949





On January 18, 1957, the vestry wrote Kinston Mayor Guy Elliott, stating that St. Mary's lot on East King Street was for sale to the city, a value of \$50,000 proposed. The Haskett lot adjoining the church property was also offered to the city for \$20,000. The former lot measured 141 by 215 feet, while the latter property measured 100 by 215 feet.

By the summer of 1957, the 125th anniversary of the parish, the vestry decided to borrow money toward construction costs in an effort to expedite completion of the structure. The parish borrowed \$150,000 at 5 and a half percent interest, with options to accept a lower interest rate if it "drops to a lower level."

The contractors finally chosen for the church construction were King and Hunter, Inc. from Greensboro. The bids on the project ranged from \$559,275 to \$492,996. A final bid of \$402,500 was accepted after a local roofing company accepted the roofing work for the church.

St. Mary's parish celebrated its 125th anniversary, for all practical purposes, on Sunday, September 15, at 3:30 p.m., when groundbreaking ceremonies for the new church were conducted. Bishop Thomas H. Wright of Wilmington, along with many local community leaders, participated in the event. The contractors donated a silver-plated shovel to note the occasion. The conception of a new church that began during the war years finally attained a glowing reality on an early fall day in 1957.

Construction on the new church went smoothly during 1958; the parish, not surprisingly, looked forward to the date of its completion. In the summer of that year, the vestry approved the sale of the church property to the City of Kinston for \$40,000.

The spring of 1959 was stamped with a combination of joy and sadness for the parish. It was a time of celebration on Easter Day when the first service was conducted in the new church. It was also a time when Mr. Moseley announced his resignation. Church leaders became active during this period not only organizing their new church, but also seeking a new rector. While the parish sought a new rector during the months of July through September, the Rev. George Ossman of Richmond, Va., was secured by the church to conduct services as Locum Tenens. In October, 1959, the Rev. Manny C. Reid, formerly of Trinity Episcopal Church in Myrtle Beach, S.C., accepted the call to the parish to become rector. He arrived in Kinston in the closing days of that month.

By the end of 1959, the parish was busy in processing memorials given to the new church (see Appendix III). The stained glass windows arrived for the church and were put into place. These windows were designed and built in the studios of Henry Lee Willet in Philadelphia, Pa. The "Normany Slab" glass, imported from England, was characteristic of the stained glass processed in that country during the thirteenth century.

By late 1959, construction of a chapel adjoining the church began. Construction costs for the chapel were donated by the A.K. Barrus family and

included furnishings that were added in subsequent years. By the mid-1960's, the building fund had an approximate total of \$3,500 in uncommitted monies.

St. Mary's Parish forged ahead in its church work and influence throughout the diocese in the early 1960's. The church was active in its support of various Christian missions and institutions. These included St. Peter's-by-the-sea in Swansboro, University of the South, St. Mary's Junior College, Kanuga Conference Center, and Thompson Orphanage.

The Rev. Edwin Moseley returned to Kinston in May, 1962, for the dedication of the parish hall named in his honor. The ceremony was one of the highlights for the parish in the early 1960's and was attended by a large number of the congregation, as well as Bishop Thomas Wright.

The early 60's set the tone for much of the national unrest that was to follow during the latter part of the decade. Race relations, student activism, the country's continued involvement in a far eastern war, and the overall shift of individual values and traditions, contributed to this shakey period. The religious community was not immune to or isolated from the events during these years. Indeed, the religious institutions set many precedents in their involvement, whether political or social.

In the fall of 1963, two vestry members from St. Mary's attended the General Assembly of the National Council of Churches in Philadelphia. In reporting to other vestry members about the Council's meeting, one stated that the Council was "political," rather than "theologically oriented." Another stated that the Council's activities were generally good and that its good work outweighed the bad it had sometimes performed.

The National Council of the Protestant Episcopal Church was a leader in its advocacy of race relations during this period, and many members of the congregation viewed this organization as a radical group. In February, 1964, the vestry adopted a resolution opposing the "political activity" of the National Episcopal Church. The resolution also opposed "the legislation embraced by the Civil Rights Act of 1964."

In May of that year, Mr. Reid submitted his resignation to the vestry and accepted the call of the Church of the Holy Comforter in Sumter, S.C. After months of discussion regarding a name for the parish chapel, the vestry approved the name All Saints Chapel. By September, 1964, the Rev. Arthur H. Light accepted the call of rector at St. Mary's.

The mid-60's was a time of rapid growth for the parish. According to a report issued by the East Carolina Diocese, St. Mary's had a higher percentage of the city's population reporting themselves as Episcopalians than was reported for the general population of the country as a whole. The parish also had a ratio of three to four times a greater Episcopalian population than the total population of the diocese.

Mr. Light was at St. Mary's for three years. In October, 1967, he submitted his resignation to take the rectorship of Christ and St. Luke's Church in Norfolk, Va. In June, 1979, he became Bishop of Southwestern Virginia. Mr. Light was succeeded by the Rev. John A. Winslow. In 1969, Mr. Winslow entered his 41st year in the priesthood.



Bishop Arthur H. Light

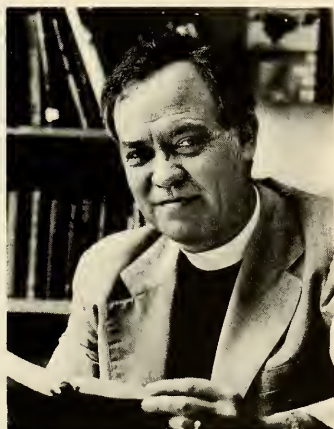
## 1970 - 1982

By 1970, the National Episcopal Church had centered its attention away from race relations and focused on the area of women's rights, seating for the first time 28 women delegates at the National Convention. This was also the period in which the new Episcopal liturgy was being used on a trial basis in Episcopal Churches throughout the nation. Some church members within St. Mary's voiced their disapproval about the new service, openly noting their objections to the vestry.

The Rev. W.I. Woverton guided the parish from 1971 to 1975. These years for the parish were not as hectic as the years of the preceding decade. During Mr. Woverton's rectorship the church numbered over 700 communicants.

The Rev. Carl Jones, formerly of Trinity Episcopal Church in Florence, Al., became the rector of St. Mary's in the summer of 1975. His first service for the parish was conducted on November 15, of that year. During his rectorship, he supported fully the use of the new liturgy that was being tried nationally in Episcopal Churches.

In March, 1980, St. Mary's formed a non-profit consortium with five other local Kinston churches that put up the initial costs of a housing project for the elderly. The contract among the churches involved in the project specified that the churches would obtain ownership of the complex at the end of 40 years, when indebtedness to the churches would be paid. The housing project, known as Six Churches Plaza, opened for residency in August, 1982.



The Rev. B. Sidney Sanders



Bishop Hunley Elebash

St. Mary's Churchwomen, historically, have played a very vital role in the work of the parish. In the fall of 1980, they signed an agreement with the Catholic Conference to undertake the adoption of a Vietnam refugee family. The agreement stipulated that the parish provide temporary housing for the family and also assist them in obtaining employment.

The family adopted was Kim and Phong Hoang who arrived in Kinston in the spring of 1981. They set up



The Rev. John T. Russell

Many parish communicants gathered at the church on May 28, 1980, for a memorial service for the Rev. Edwin Moseley. He was one of two rectors who had served the parish longer than the many ministers St. Mary's had since its official beginning in 1832. The service at St. Mary's was held to coincide with a similar service in Chapel Hill.

Mr. Jones submitted his resignation in the late summer of 1980. While the parish sought a new rector, Bishop Hunley Elebash assisted the church in obtaining a supply rector to conduct services.



The Rev. Stephen A. Miller

residency at 1104 Rhem Street, property that was purchased by St. Mary's in the spring of 1980. By the summer of 1982, Kim and Phong had applied for status as permanent residents of the country.

In April, 1981, the vestry called the Rev. John Tennyson Russell, a professor at Pembroke State University, to the rectorship. Dr. Russell had also served as a nonstipendiary assistant at Trinity Church in Lumberton, N.C. In May, Dr. Russell accepted the call to St. Mary's and conducted his first service for the parish on August 2.





Convention of the Diocese of East Carolina at St. Mary's, January, 1982



## CONCLUSION

In 1900, on an extremely cold morning in mid-February, a fire broke out inside St. Mary's Church that subsequently destroyed most of the church structure. Services had just begun when the fire erupted. The rector of St. Mary's, the Rev. John Griffith, calmly directed church members to salvage what church articles they could before leaving the church. One youth even used her skirt to carry away Prayer Books from the burning building. That was such a charitable thing to do.

The actions taken by some of the adult and young members of the church were perfectly normal, no one was later cited for heroic conduct for doing what they did - at a moment when most of the church was going up in smoke around them. Perhaps curiously, the fire occurred on a Sunday morning, on a day and time when services were being held.

The loss of the church that was felt by communicants of St. Mary's was unconsciously translated into the community. It was as if others in the town, people who were not members of St. Mary's, empathetically shared in the loss of the church.

The fire has been described as a tragedy, and rightly so. And like the pattern of similar tragedies, better circumstances usually follow once the misfortunes have run their course. Not surprisingly, this is what happened within St. Mary's after the fire in 1900. The congregation set about to do what was also perfectly normal for them - to rebuild what was needed. The church was destroyed by fire, but not the spirits of the communicants.

The events that took place on a harsh winter morning in early 1900 were not typical in the history of St. Mary's. These events only serve as an example of the exuberant life within the church at that time; a verve that has continued to exist and has been communicated to the parish of 1982, a spirit of which the present-day congregation can be justifiably proud.

## ST. AUGUSTINE'S EPISCOPAL CHURCH

At the close of the 19th century, a group of black Episcopalians in Kinston set the groundwork for the organization of St. Augustine's Church. Until the church was organized, its first members held services in the Kinston Graded School on East King Street.

The original church organizers included William Teel, J.G. Banton, Amos Jones, Ernest Jolly, O.W. Parrott, Mrs. Nannie Rutherford, Edith and Anna Rutherford, John Clark, Dr. L.A. Rutherford, Mrs. Gypsie Parrott, and Mrs. Myrtle Guy.

After the church organizers purchased a lot near the corner of Independent and Shine Streets, plans were drawn for the construction of the church. A great deal of the impetus for construction came through the leadership of the Rev. John H. Griffith, who personally secured much of the original construction revenues. Mr. Griffith received contributions from St. Augustine League in New York, as well as the church building fund within St. Mary's Church.

During the first week of August, 1902, the first cornerstone was laid for the church, the last nail driven into the wooden structure scarcely three weeks later. Mr. Griffith became the first rector at the church and served in this capacity until 1907, when he was succeeded by the Rev. Charles Pridgett.



St. Augustine's Church, c. 1904

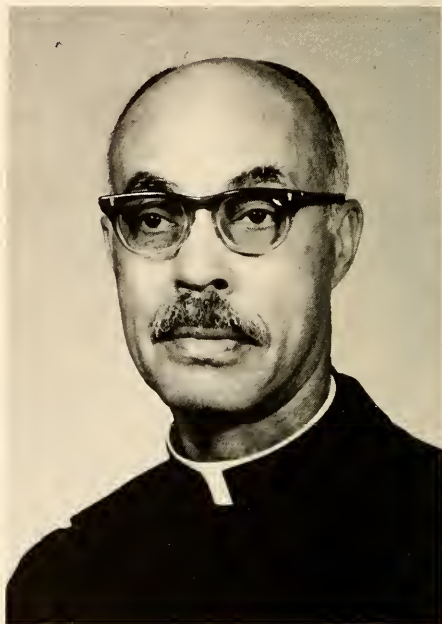
It was during the years of Mr. Pridgette's ministry that he, along with Presbyterian minister, the Rev. J.H. Sampson, operated a parochial summer school in the Graded School. On March 30, 1912, the church was consecrated by Bishop Robert Strange.

From its beginning, membership within St. Augustine's steadily grew and exerted its influence in the diocese. The church has had relatively few rectors since its conception, the two serving the longest were the Rev. James E. Holder and the Rev. Joseph H. Banks.

Father Banks came to the church in June, 1948, and continued with the church for 33 years. It was during his ministry that St. Augustine's progressed in its institutional work to the Diocese.

In 1950, the church was removed for the construction of the Carver Courts Housing Project. From January, 1951, until the spring of 1957, the congregation of St. Augustine's held its services in the Mitchell Wooten Courts Community Center, while plans were being drawn for the new church.

The first service in the new church, located on East Lenoir Avenue, were held May 19, 1957. The dedication of the new church was conducted by the Rt. Rev. Thomas H. Wright, Bishop of the Diocese of East Carolina, on September 22, of that year. In 1968 a new church addition was completed, consisting of seven Sunday School rooms and a minister's study.



Father Joseph Banks

In the summer of 1969, Bishop Hunley Elebash dedicated the Parish Hall in formal ceremonies attended by a large number of St. Augustine's congregation. Father Banks retired in the summer of 1978 but continued to serve the church for three more years, when Mrs. Michelle Thornton took charge of the parish. She resigned in March, 1982, and was replaced by Rev. Marlon Poitier, who began his duties with the church in December, 1982.

## CHRIST CHAPEL

The origin of Christ Chapel can be traced to the zeal and influence of Rev. J.H. Griffith, and the parishioners of St. Mary's who started the "chapel mission house" as an extension of the work of the church in the eastern section of Kinston.

In 1913, after seeing a spiritual need in the mill section of the town, Mr. Griffith began conducting weekly prayer meetings in one of the cotton mill cottages. The interest these weekly meetings generated was extensive; residents usually had only standing room at the services.

The necessity for a formal place of worship was apparent. In the summer of 1913, Mrs. Waite Hines donated a lot on the corner of Adkin and Bright Streets for the construction of a chapel. She also donated half of the \$1,350 in construction costs of the chapel.

The chapel was modest in construction, measuring 26 by 50 feet. In January, 1914, the first of many services was held at the chapel. The building not only was used for religious services, but also quickly became a focal point where residents of the community gathered to share their common interests.

Mrs. Vida Lee Keffer reflected on the early days of the chapel:

*Mr. Griffith was a very wonderful person with the young children and soon drew quiet a good Sunday School attendance. He called the small folks his biddies. The first cross that was used on the altar...was hand made and carved from wood and gold painted...A missionary, Miss Phaedra Nosworthy, lived in the little house next to the church which had been bought for the Rector...We accomplished a great deal in the short years we served...I taught Sunday School for a number of years.*

From its beginnings, the chapel became a popular meeting place for the citizens of the community, not only for adults but also children. Mrs. Keffer remembered one of her Sunday School students who said:

*Miss Lee, I don't mind getting up and I don't mind coming to Sunday School, but damn that face washing...*

The mill section of Kinston contained honest, hard working families. As always, special holidays brought the people of the community close together.



*Christmas was a very special time. The pageants were very colorful and much time and love was shown by its (the chapel's) members. The men would always bring in a live tree they had cut themselves. One Christmas, I played the part of "Mary."*

Numerous communicants of St. Mary's assisted with chapel activities and provided help to its members. One of these was George Haskett who always saw that the poor children of the chapel community were clothed and properly fed. He would also "take many of the young people on hikes and picnics."

Women played an active role in the work of the chapel, assisting with numerous church duties and activities. Anna Louise Robertson, after graduating from Deaconess School in Philadelphia in 1919, came to the chapel in 1941. She stayed at the chapel for 10 years, gaining much love and admiration from the people associated with the mission. These people in the spring of 1982, honored her with Anna Louise Robertson Day at St. Mary's.



Christ Chapel



## GIFTS AND MEMORIALS

The furniture in the narthex and the Conference Room was given by William H. Hines. It consists of American-made reproductions of the Jacobean furniture of early 17th century England. His gifts include the pictures and lamps in the Conference Room and the two five feet tall wrought iron five branch candelabra that stand just inside the front door of the church.

Mr. Hines also gave the tapestries and hangings which hang on the walls of the church proper. These were appraised by Ben Williams, Curator of the North Carolina Museum of Art, as very valuable 17th century Brussels and very rare. The blue velvet that hangs on the Epistle side of the nave is 18th century and are printed rather than woven. Those hangings in the transepts are 17th century Brussels and very rare. The blue velvet that hangs on the Epistle side of the nave is 18th century Venetian, embroidered with gold and silver thread and embellished with emblems thought to have come from the robes of royalty. The red cope fronting the balcony is of 18th century Venetian satin.

The memorials Book in the narthex was given by Mrs. Alice Hines Parrott.

The memorials Book repository was given in memory of William Harry Lang.

Also in the narthex hangs a memorial plaque which designates that the chimes in the church were given in memory of Eleanor Kirby Wooten and Lloyd LaRoque Wooten by their mother Anna Jones Wooten.

The rear stained glass panels which separate the narthex from the nave of the church were acquired from a gift by Miss Katie Cobb, who donated the cost when she learned that there was no provision for this partition in the original church building budget.

Several items in use in our church today have been preserved from the second St. Mary's wooden church that burned in 1900. They include: two marble plaques in place in the transepts to the memory of George Edgar Miller and John Cobb Washington; the church bell; the large silver tankard in the sacristy used for special Communion services; and the wooden alms basins.

The needlepoint Communion cushions at the altar rail were given in memory of Ann Bond Lucas.

The needlepoint kneelers in the sanctuary are memorials to the Reverend John Winslow and Payne Dudley Terry, designed and made by their wives, Leyburn Winslow and Pauline Terry, assisted by friends.

An old granite cornerstone dated 1876 and an old marble font placed in the entry of the office wing of the church also were preserved from the wooden church.

A pair of brass colonial candlesticks kept in the sacristy were given in memory of Elizabeth Wooten by Mrs. Jo Wooten Herring, who also gave an ironstone pitcher frequently used for flower arrangements and a three-cornered stand in the bride's room.

The two water colors of the two previous St. Mary's Church buildings hanging in the bride's room were painted and donated by Betty Stump. The oil paintings there of the cloister garden was done by Mrs. Ethel Hughes and given in memory of Helen Harvey and Lois Mitchell.

The pair of silver vases were given by Corinna Gant Stokes; the low silver bowl by the Reverend and Mrs. Edwin B. Jeffress.

The Youth Room above the Conference Room is named in honor of Walter Cattle.

The pictures in the vestry room were donated by Dr. Rachel Davis.

The statue of St. Francis in the cloister garden was given by the C.E. Jeffress family.

A mahogany chest presently used in the rectory was given by Delia Hyatt.

The Children's Library on the second floor of the Parish House is in memory of Stuart Keith Eutsler.

The windows in St. Mary's Episcopal Church present various scenes in the life of Christ. The iconography was worked out with great care by the rector, the Reverend E.F. Moseley, in consultation with Mr. E. Crosby Willet of the Willet Stained Glass Studios of Philadelphia, Pennsylvania.

In the transepts which give the church its cruciform shape, there are presented in three panels each, the significant holidays of the church, Christmas and Easter. On the Epistle side, the lancet of the Nativity Trio shows the angle Gabriel appearing to the Virgin Mary with the Annunciation message. The right lancet shows the child seated on Mary's lap receiving the Magi. These three lancets are in memory of Marguerite Walker Hines and Harvey Carrow Hines.

The lancets in the transept on the Gospel side depict Christ's Passion and Triumph and are a memorial to Marion Rountree Cowper. The lancet shows Christ rising from the empty tomb carrying the banner of Victory. This symbol is an ancient one, the phenix rising again from the ashes of her nest. The right lancet depicts Christ ascending into heaven.

On the right wall of the nave, the first group of two panels represent two of the "I Ams" of Christ. "I am the Good Shepherd" is dedicated to the memory of George Vernon Cowper. The lancet "I Am The Light Of The World" is in memory of Rosabel Rountree Cowper.

Christ, the Great Physician, is represented by two of His healing miracles. The left lancet shows the healing of Jairus' daughter and is in memory of Helen Harrell Harvey. The right lancet depicts the palsied man being lowered through the roof into Christ's presence. This window is dedicated in memory of Kate Wadsworth Cobb.

On the left side of the nave, three of Christ's best known parables illustrate Him in the role of teacher. The left lancet, The Good Samaritan, is dedicated in love to Juliet Sellers and Chalmers Braswell Webster; the third panel, The Prodigal Son, is given in Thanksgiving.

Christ ministering to the people is the subject of the next three panels. Christ at the well is in the memory of Lula Lang Mewborn; the center panel, The Sermon on the Mount is given in memory of Dal Floyd Wooten, Jr. and the panel entitled Jesus and the Children is still to be memorialized by William H. Cobb.

Two scenes of the Passion of Christ appear appropriately near the Crucifixion in the transept. On the left, the Triumphal Entry into Jerusalem is given in appreciation of Bliss Perry and Joseph Wright Carey. Next is illustrated the dark hour of prayer in the Garden of Gethsemane and is given in memory of Christian and Miriam Henkel.

In the Chancel above the altar is a rose window containing Communion symbols, sheaves of wheat and bunches of grapes. The center medallion shows the chalice and paten. The rose window is in memory of the family of Eloise Valentine Stark. The plaque is inscribed with the following names: Husband, Bruce Stark; Father, John Valentine; Mother, Louise F. Valentine; Brother, John W. Valentine, Jr.; and Infant Son, John Valentine Stark. The marble altar is a memorial to Oscar Greene, Sr. and is flanked by the reredos given in memory of Laura Pugh and Dal Floyd Wooten. The processional tapers are a memorial to Claude Lee Carrow. There is a free standing altar, used at St. Mary's on diocesan occasions, that was used in Abbott Parish Hall at St. Mary's Church, King Street, built in 1902. The brass pulpit is in memory of Charles Kersey Smith, given by his family. The credence shelves are memorials to Edward Deming Lucas and Antrabus Bond; to the right of the shelves is the sedilia given in memory of Lieutenant Mittrey Amon Courie. The bishop's chair, in memory of Harry Frederick, John Edwin and Sidonia Weyher, is one of the three pieces from the brick church on King Street; the clergy chairs that complete this trio are located beside the bishop's chair; one is given in honor of the Reverend Edwin F. Moseley and the other is a gift of Wayne Adolphus Mitchell. The four brass prayer desks are memorials to the Leslie Hardy Sutton Family, Mary Margaret Hudson Cranz, James McRae Lamb and Thelma Green Sutton. The Pascal candelstick was given as a living memorial to George Travis Skinner in recognition and appreciation of his long and faithful service to St. Mary's in so many capacities. The single wooden litany desk, located beneath the hymnal board in the east transept, is in memory of Theodore Kreissler Weyner. Both hymnal boards are gifts of William H. Cobb and are to be memorialized at a later date. The church flag and the American flag are gifts of John Thomas Sutton, Jr.

There are several memorials still in use from the brick church on King Street. Included in this list are the altar cross and eucharistic candelsticks in memory of Ruth Abbott. The seven branch candelabra is in memory of Susan Mary Harding, the wife of the Reverend Israel Harding and the missal stand in memory of Levi Alexander Mewborn, who served St. Mary's for many years as a vestryman. The candle lighter and snuffer is given in memory of Miss Ella Miller; the brass pitcher, used at Baptism is a memorial to Nicholas Hunter and the urn shaped altar vases are in memory of the Reverend Israel Harding, given by the Daughters of the King. The brass vases with grape design are in memory of Rosa Bland, a gift of the Altar Guild; the taller pair of vases are a gift of St. Anne's Guild. A silver chalice and ciborium, given by Alban Barrus, as well as two private communion sets in memory of Bishop Robert Strange and the Reverend Israel Harding, given by Sallie Whitfield Miller, are included. The brass communion rail given through the efforts of Mellie Acton Griffith, wife of the Reverend John H. Griffith, the lecturn given by Mr. Henry Strong, the processional cross, in memory of John A. M. Long and the cover to the marble font, in memory of William Durwood Pollock, Jr. conclude the list of memorials and gifts from the 1902 King Street Church.

The marble baptismal font is from the wooden church, King Street which burned in 1900. In addition, there are some memorials and gifts from Christ Chapel in use at St. Mary's. The small processional cross was given by the congregation. The brass alms basins, in memory of Claude Lee Carrow and Harvey Hines, Sr. were gifts of Mr. and Mrs. Kersey Smith. A silver paten, gift of the Deaver Family as a memorial to Myrtie Jane Deaver; a silver chalice, given by St. Cecilia's Guild, a brass altar cross and a pair of three branch candelabra, in memory of Waitman Thompson Hines complete the list.

The silver receiving alms basin is given in memory of William Edgar Mewborn; other silver basins are in memory of: Ethelyn Drew Sutton, Leslie Hardy Sutton, Mr. and Mrs. Dal Floyd Wooten, Sr. and George Vernon Cowper. The silver communion vessels include a chalice in memory of John G. Dawson, Sr. and John G. Dawson, Jr.; a ciborium memorialized to the Reverend Jack R. Rountree and five cruets. The cruets are given in memory of Henry Hubert Morton, William Sanders Hickey, Payne Hatcher Lupton, Betty Midyette and her sons, Charles Midyette and Oscar Greene, Sr. The lavebo is a memorial to Letifa Haddad Courie.

The New English Lectern Bible is in memory of Rosabel Rountree Cowper; the missal is a memorial to Patricia McGougan Jones, wife of former Rector Carl E. Jones.

Memorial gifts of several sets of communion linens have been made; as well as a fair linen and matching credence cloth.

The linens are memorialized to Ann Brooks Best, the Reverend John Askew Winslow, Rose Kaliff, Ann Bond Lucas, and Latta and Raymond Smith. The white brocade funeral pall is a gift of the Altar Guild in memory of Helen Harrell Harvey.

A pair of brass vases, formerly used on the Sunday School Altar, are given in thanksgiving for Rita Bowen Brooks and Juliet Sellers Brooks.

The plaque on the door in the narthex leading to the west aisle is in memory of Richard Green Cowper and is a replica of the plaque in the Parish Church of St. James, Yarmouth, Isle of Wight, England.

The silver baptismal shell is given in memory of loved ones by Mr. and Mrs. E.W. Massey; the brass oil stock for chrism for Baptism is a memorial to loved ones by Mr. and Mrs. Thomas Faulkner and Dr. and Mrs. John Langley.



# MEMORIALS

## PEWS

(Facing Altar from Narthex)

## NAVE

- |   |  |
|---|--|
| 1. Hattie Jones Carrow  | 1. John Harvey   |
| 2. Ernest V. Webb   | 2. Samuel Martin Harrell<br>. Susan Kilpatrick Harrell   |
| 3. William Harrison Armistead   | 3. Harriet McGavock Ayres  |
| 4. Carlotta Mewborn   | 4. Given By - Marion R. Cowper<br>. Mitchell F. Courie<br>. Dr. Wardie F. Courie<br>. Thomas Harvey<br>. Laura Sugg Harvey |
| 5. Joseph Wright Carey  | 7. Sue Coleman Hartsfield<br>. Thomas C. Coleman<br>. Kate Wadsworth Cobb  |
| 6. Calude Lee Carrow  |  |
| 7. Frances Trowbridge Paulsen   | 9. Minnie Speed Stewart<br>. Robert Johnston Stewart   |
| 8. Alma Shell Phelps<br>. William Murphy Phelps   | 10. Simon Carlisle Sitterson<br>. Norman Moore Chivers   |
| 9. Lillie Cobb Foscue   | 11. Eleanor Cobb Vaughan   |
| 10. Joseph Benjamin Patrick, Jr.  | 12. To be Dedicated<br>. Wm. H. Cobb   |
| 11. Malvern Hill Palmer   |  |
| 12. Chs. & Anne Carter Leigh Old<br>. William Carter<br>. Lucy Penn Taylor Wickham                        | 13. John Judson Rowland  |
| 13. Josephine Speight Murdoch<br>. Frances Johnston Murdoch<br>. William Moye Lang<br>. Ann Phillips Lang |  |
| 14. Flournoy Chism Bowles   | 14. Mary Margaret Hudson Cranz   |
| 15. Lattifie Courie<br>. Foudoul Courie   | 15. Benjamin Franklin Roark  |
| 16. George Amos Pharo   | 16. To be Memorialized By<br>. Colon Byrd  |

## EAST TRANSEPT

1. Margaret W. Dawson
- 2.
3. Melvina C. Haddad
- 4.
5. Tommy Rucker Harrison

## WEST TRANSEPT

1. Josephine M. Rowland
2. Edwin B. Langley  
  . Carrie F. Langley
3. Ida H. Jeffress Wooten
4. Richard Green Cowper
5. Oscar Edward Hedrick  
  . Sammie Scott Hedrick



## CHOIR PEWS

(Facing Altar from Narthex)

1. Fannie Wooten Moseley
- 2.
- 3.

2. Meta Rucker Mewborn
2. George Haskett
- 3.

## ALL SAINTS CHAPEL

Given by: The Alban Kingsley Barrus Family in appreciation and in memory of the Barrus Family.

### Furnishings:

1 pair of silver candlesticks  
1 pair of silver vases

in appreciation of  
Hattie Copeland Barrus

1 silver alms basin

in memory of  
Vida Barrus Coleman

1 silver alms basin

in memory of  
Aileen Barrus Stough

The Missal

in memory of  
Hattie Copeland Barrus

The Aumbry

in memory of  
Hattie Copeland Barrus and  
Alban Kingsley Barrus

The stained glass windows in the chapel present scriptural illustrations of four of the seven sacraments. The small transept window depicts the Baptism of Our Lord by John the Baptist; the three other sacraments represented are Marriage, Communion, and Holy orders. The single lancet that is longer than the others depicts the Transfiguration of Christ.

## EVENTS AT ST. MARY'S

The below dates include when the Diocese of East Carolina held its Conventions at St. Mary's Church.

1885	1942
1899	1953
1907	1964
1916	1970
1925	1982

### Ordinations and Consecrations at St. Mary's

Clifton Daniels, III, ordained Priest, 1973  
William V. Kerr, ordained Deacon, 1976  
Keith H. Lewis, ordained Deacon, 1976  
Wendy A. Raynor, ordained Deacon, 1976  
Michael B. Thompson, ordained Deacon, 1980  
Thomas L. Dudley, Jr. ordained Deacon, 1982  
Russell L. Johnson, ordained Deacon, 1982  
Victor C. Mansfield, II, ordained Deacon, 1982  
Stephen A. Miller, ordained Deacon, 1982  
George D. Muir, ordained Deacon, 1982  
Elizabeth A. Sherman, ordained Deacon, 1982  
Warren J.A. Soule, ordained Deacon, 1982

The Rev. B. Sidney Sanders,  
Consecrated Bishop Coadjutor, 1979

The Rt. Rev. Hunley A. Elebash was resident as Bishop Coadjutor in  
Kinston, 1969 - 1973

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